An heauenly Act of Parliament, concerning how man ſhall liue: made by our Soueraigne Lord, God the *Father*, *God the Sonne*, *and God the* holy Ghoſt, and all the whole *Clergy in heauen conſenting.* to the ſame.

Eccluſ. 5. 7.

Make no tarrying to turne vnto the Lord, and put not off from day to day: for ſuddenly ſhall the wrath of the Lord breake forth, and in thy ſecurity thou ſhalt bee deſtroyed, and thou ſhalt periſh in time of vengeance.

LONDON
Printed by S. S. for Iohn Smith, and are to bee ſold at his Shop, at Paules Chayne, neere the Doctours Commons. 1604.

An heauenly Act of Parliament.

God the Father.

WHereas We perceiued, that after We had created man, setting him in a place of high pleasure, leauing him in the counsel of his owne hands, to chuse whether hee would dye or not dye: and thus being a spirituall body after our owne similitude, could not for all this stand in the same state; but abusing Our celestiall gifts, fell from Our Precept, neglecting what liberty to him was deliuered: so changing himself from heauenly liberty, vnto eternall bondage, in whom We see what he was of himselfe, nothing but sinfulnesse, refusing Our liberties, and fell vnto the fulnesse of his owne sinne: whom We lamented of Our meere mercy, consulting with our Selfe, We would not haue him wholy lost.

Upon which consideration, Wee exiled him Our company, to liue in the borders of Our waste ground, taking him and his as aliens and strangers vnto Us, exempt from eternal wisdome, and so brought to worldly policies. Notwithstanding, as we haue said, Our pity and clemẽcy prouided all maner of things and commodities for him, by the which hee might perceiue Our potẽtiall power, as well before to ward him, as then. Wherefore vpon consideration, of Our owne good will, We enacted by our own Councel, to prouide & set him againe at liberty, the dangers also to take away that man was fallen in, which could not be done, but through him that was clean and pure without sinne, for sinne could not take away sinne; but the time we reserued vnto our owne selfe: and at the length, to establish and confirme our said Act and purpose, we sent downe our onely begotten sonne, to proclaime our will what it was, vnto the which he set to his Seales, hanging vpon the Crosse, giuing vp his life through most painfull death, by the which the Atonement was

made

made betweene man and vs; and so our anger was pacified: and we haue also prepared eternal rest for man, so that after this he will keep couenant with vs, and liue in our lawes and Statutes that we haue set forth by our high Court of Parliament, both of Lordes Spirituall and temporall to the same consentyng.

We haue enacted in our heauenly Court, that man shal loue vs aboue all things, with heart, soule and minde, and all the powers he hath, and to haue none other God or Gods but vs, and vs onely to serue, vpon the paine of euerlasting damnation.

We haue enacted also by the auctority aforesaid, that our blessed Name be not taken in vaine, but most reuerently to be had in honor, vpon the pain before rehearsed, & vtterly to be of vs forsaken: to the confirmatiō whereof, our vicegerent Iesus Christ willeth man not to sweare at al, but that his oth shalbe yea yea, nay, nay: for whatsoeuer is more, is sin. Also Iames the Apostle, Archbishop of all Galatia, sayth: Let your yea, be yea, and your nay, be nay. And Salomon, to whom we gaue

great willoome, so that many Regions wondzed therat, giueth warning to great Swearers, and sayth, that, Our plague shall not go from the house of a customable Swearer.

Wherefore, who so offendeth in this, is vtterly of vs forsaken.

Prouided alwayes, if ye shalbe required of your sayth of any in auctority, to whom ye are doutful, or that obedience to your Prince shalbe required of you by oath, and besides to testifie for ỹ truth of your neighboz, so much as equity & Iustice both require, ye may lawfully take Vs to witnes for your sayth: and to take vs to witnes for your obedience, and to iustify your neighbour in a right cause, ye may rehearse our Name; for so it is not in vaine, the Act before notwithstanding.

Furthermore, we will be worshipped the seuenth day, that man shall giue vs honour and worship, for the benificiall kindnes that we haue done to him, ceasing from all labors that day both he and all his.

Prouided alwayes, where as nede shall require, as our onely Sonne and Vicege-

rent

rent Jesus Christ gaue Example in healing the Lame man vpon the Sabboth Day: so that all Acts may redound vnto Our glory lawfully to be vsed, the Act before notwithstanding.

Furthermore, bee it enacted for the vnity and concord, which We would should be betwæne our creatures, We will one shall doe vnto another as he would be done to. To the confirmation of this said Act, Our only Son and Vicegerent sayth, Man shall pray vnto vs for the forgiuenesse of his sinnes, no otherwise, then he doth forgiue other. Also Jesus Christ sayeth, opening this Act very plainly, If ye shall forgiue those that haue offended you, your heauenly Father shal also remit you your offences. He will also that man shal forgiue his mortal enemies, and to blesse where as they curse. And although the authority of this Act be sufficient, as is before spoken, yet man shall vnderstand, ỹ our Lords of our Parliament haue giuen their voyces vnto it. And first, the Lord Secretary, Iohn the Euangelist set to his hand and writ, *Deus Charitas*

vitas est: God is Charity, whosoeuer abideth in Charity, abideth in God, and God in him. And Paul, the Lord Chaunceller, sayth, If he could speak with toūgs of men, or with toūgs of Angels, so that he could remoue moūtains with his faith: If he should giue his body to be burned, without he haue Charity, it profiteth nothing. So that in conclusiō he doth affirme & saith, *Charitas non quærit quæ sua sunt*: Charity seeketh not onely his own, but that that belongeth to Iesus Christ our only Sonne & Vicegerent, whose exāple, we will that man shall follow, saying, *Mandatum nouum do vobis, vt diligatis inuicem, sicut dilexi vos*: To you I giue a new Commaundement, that ye loue one another, euen as I haue loued you. Also man shall vnderstand, that our loue was vnspeakable toward him, as Our Lord Secretary, Iohn the Euangelist wrote, *Sic Deus dilexit mundum, vt Vnigenitum suum daret pro mundo*: We had such loue to man, that We gaue Our onely begotten Sonne for him, that all that beleeue in him, should not perish, but haue life euerlasting. Wherefore we will by our

our heauenly Commaundement, that this Act doe extend to all creatures, one to loue another: for as our Lord Chaunceller Paul sayth, Loue is the fulfilling of the lawe; and the contrary, Where loue is not, there is not God; and where God is not, there is wickednesse; and where wickednes is, there is damnation.

Also it is enacted, man shalbe obedient vnto his father and mother, in doing their commaundement, and in so doing, we made man a promise, that his life should bee long vpon the earth. To this we haue constitute Kings and Rulers to gouerne the earth, to whome we will haue due honour giuen: for we haue set them as our Commissioners vnder Vs, to execute our will, for the which we will they be had in reuerence: for the corroborating of the same, our onely Sonne obeyed them, and also gaue commaundement, that Tribute, Toll and Custome should bee giuen them. Also Lord Chauncellour Paul sayth, Let euery soule submit thēselues vnto the higher powers, and not to obey them onely for feare,

but

but for conscience sake. Moreouer, Peter, which was the poore fisher, & toke fish daply with his Nettes, we exalted him to be of the Domesticall Houshold with our onely Sonne and Vicegerent, and so boldened his heart and Spirit, that We made him to take men in the Spiritual Net, whose earth confessed that Christ was the Son of the the liuing God: to the which all the felowship agreed, and for the which Confession so made by Faith, he was translated to an high office, there made the Superuisor of our Church spiritual, whose Authority is no lesse to vnderstand vs thē the Lord Secretary Iohn, or the Lord Chancelor Paul to be beleeued. And this Act doth Peter, Superuisour of our building confirme, saying: Submit your selues to all maner of Ordinances of men for the Lordes sake, whether it be vnto the King, as vnto the chief Head, or vnto Rulers, as vnto them that are sent of him for the punishmēt of euildoers, but for the praise of them that do well, for so is the wil of God. Here man must obey them for Our sake; for so willeth Peter, their helpe and

and succour with body and goods to bee at the Kings cõmandement. Therefore we will, and by the consent of our Lords Spirituall and temporall, that this Act doe stand in full strength and vertue.

Prouided alwaies, so that if father or mother commaũd any thing contrary vnto Our will, or more then they haue in Our cõmission, that then it shalbe lawful for man to say, as Peter, Superuisor answered the Rulers, what time they would haue put him to silence in confessing & preaching Iesus Christ, and that, they had cast asyde the Stone, as Peter layde vnto their charge, which was become the Head corner Stone, and that there was no health in any other, nor no name wherein any Saluation should consist, but onely our onely Sonne and Vicegerent Iesus Christ: boldly bee sayd, how that he was more bound to obey God then man: so will we haue you to say, the Act before notwithstanding.

Further, it is enacted, Thou shalt not kill. Thou shalt not steale. Thou shalt beare no

false

false witnesse against thy neighbour. Thou shalt not lust after thy Neighbours wife. Thou shalt not lust after thy Neighbours house, land, seruant, mayd, oxe, asse, or whatsoeuer he hath: to this Act all Lords in heauen, both Spirituall and Temporall, doe confirme and agree vnto the same; and vnto the transgressours, there belongeth damnation.

Also, We enacted, Cursed is hee that maketh any carued Idol or Image, which We abhorre, (for it is the worke of mans hands) and cursed are the hands that make them, to the intent to haue them worshipped: for wee will no worship shal be giuen vnto them; for We are God all alone, and all honour belongeth vnto Vs, who was honoured, when we were all alone in our owne glory. Who is worthy to haue honour, but he that made all things honourable? Therefore as our Lord Chaunceller Paul sayth, *Soli Deo honor & gloria*: Honour, glory, with all prayse, be vnto Vs. It reioyceth Vs to heare man say with a saythfull heart, *Tu solus Dominus, tu solus Sanctus, tu solus Altissimus*: Thou onely art

art the Lord, thou onely art Holy, thou onely art moſt Higheſt. Alſo wee know, that they praiſe vs and laude vs, when they ſay or ſing with a ſaythfull heart: *Laudamus te, benedicimus te, adoramus te, et glorificamus te:* Thee do we laude, thee do we bleſſe, thee do we worſhip, and thee do we glorify. *Gratias agimus tibi propter magnam gloriam tuam:* Vnto thee giue we thankes for thine owne great glory. So that no creature hath any glory to glory in, but We: the which glory can not be expreſſed with tongues, nor yet conceyued with heart: yet We be not ſtrange thereof, but in our houſe there are many Mãſions prepared for our louing ſubiects, as Chriſt hath declared, and yet notwithſtanding, when the courſe of the tranſitory world ſhall haue his end, and all things concluded as we haue decréed, what, can any of our creatures ſay, how they did attayne to the ineſtimable ioyes that they ſhall haue, of them ſelues? no no. Could they buy it by any maner of wayes, and to ſay wee had no nede of helps, but of our owne power came we hither? no no: they

must

must confesse with our Ambassador Dauid, *Non nobis Domine, non nobis, sed nomini tuo da gloriam*: Not of vs, Lord, no, not of vs, that we possessed these ioyes, but the glory must redound to thy Name. As Christ sayth: There is none good but God: so will We that man shal know, without Vs they can do nothing: for we heard, that our children of Israel said to Moses, that they would performe & do all that we had commaunded. Neuertheless, to bring them from their owne trust and holinesse, and that they might know & perceyue, that it is We that worke all in all things: We asked Moses who should giue them such a heart: Therefore We will haue all honour, we wil be prayed vnto, we wil be trusted vnto; for there is none to match with Vs; for they are our creatures, & we are their God: so is there no gods that haue any such vertues or graces, but onely We. Wherefore, We straightly commaund by the vertue of this our sayd Lawe, that no person or persons doe take any part or parts of our honour from Vs, and giue vnto Idols or Image, but to

giue

giue vnto euery creature his honour as we haue enacted, vpon the paine of our euerlasting punishment, and dreadfull indignation without redemption.

Furthermore, we haue enacted by our own power, and also by the consent of the Lordes Spirituall and temporal, that no man doe eyther adde or take from our heauenly Lawes, otherwise then we haue enacted, as we our self haue said vnto Moses the Speaker of our Parliament, what time he receiued our Acts, deliuering those same vnto the Children of Israel. Also our Vicegerent Jesus Christ sayth, that man shall do the Father of Heauens will, For I come not, saieth he, to do mine own will, but his will that hath sent me. Also Iohn the Euangelist our Secretary saith: Cursed is he that shal adde any thing vnto that that is written in the Mystery of this Law: if any man shal adde any thing, God shall adde vnto him the Plagues, that are contayned in the same. Moreouer, the said Lord Secretary sayth: If any man come vnto you, and bring not this Doctrine, re-

ceiue him not into your Houſes, neyther ſalute him: for he that ſaluteth him, is partaker of his euill deedes. Furthermoze, Paul, Lozd Chanceler ſayeth: Other foundation can no man lay, then that which is layd already. The Lozd Chanceler confirmeth it moze and ſayeth: If an Angell ſhould come from Heauen to declare any other Doctrine, he foreſendeth to giue no credence. Wherefoze we wyll that our Lawes doe ſtand in their full ſtrength and vertue, without corruption of other Doctrine.

Further be it enacted, it ſhalbe lawful for all men, to haue theſe Our Lawes, Ordinances and Statutes dayly read in their houſes, as our Captaynes of our Armyes had, both Ioſua and Eſdras, and alſo our Speaker of Parliament (Moſes) layd, *Audi filij Iſrael*: declaring to them they ſhould write it vpon the poſts and gates of their houſes, and to haue it in remembrance, it ſhould be bound vnto their hands, and ſo whetted vpon their chyldre, that

that none other doctrin should take place: that according as Paul, Lord Chauncelor sayeth, He would haue one to go before another in Spirituall knowledge. And Dauid, the noble King, and one of our chief Embassadours, that brought Message of our godly pleasure to come, setting forth also what profitableness was in the knowledge of our Lawes, sayd: *Lex Domini immaculata, conuertens animas: Testimonium Domini fidele, sapientiam præstans parvulis.*

The Lawe of the Lord is perfect, refreshing the soule: The Testimony of the Lord is faythfull, ministring wisdome vnto the vnlearned: The Commaundements of the Lord are right, making glad the heart:

Those things which God commaundeth, are plaine and pure, and they lighten the eyes: The feare of the Lord is pure and holy, abyding for euer: The Pleasures of the Lord are true and right in euery part, more worthy to bee desired, then Gold and precious Stones, sweeter then the hony combe when it droppeth. This Em-

balladour, King Dauid, was in assurance, hee neuer fell, after hee had Our holy and heauenly Law in his heart, whereas hee sayd, *Lucerna pedibus meis, Verbum tuum, Domine, & lumen semitis meis*: O Lord, thy word is a Lanterne vnto my feete, and also a light vnto my pathes. And moreouer he sayd, *Iuraui & statui custodire iudicia Iustitiæ tuæ*: I haue sworne, euen in the bottome of my heart, and shall performe it, to keepe thy iust Pleasures. So that in euery place this faythfull Dauid professed our Law, to be of wonderous efficacy, strength, and vertue, that in maner hee did wonder at them, & with a great vehemency spake, *Mirabilia testa, Domine, &c.* Marueilous are thy Testimonies, wherefore my soule obserueth them, to come but to the doore of thy Scripture, lighteneth and giueth vnderstanding to the vnlearned. This was he, of whom We sayd, We haue chosen a man, euen to our owne heart. Furthermore, our Secretary, Iohn the Euangelist, at the entring first into his sayd office,

sayd,

said: In the beginning was the word, and the word was with God, and God was the word: So that by his Auctority, whosoeuer receiueth our Law, receiueth vs; and the contrary: whosoeuer receiueth not our Lawe, receiueth not vs. Wherefore, man shall vnderstand, it is our will and Godly pleasure, to haue our most sacred word to go forth, which is the comfort for man to guide his whole life withall, and it was fully auctorised by our onely sonne and Vicegerent Jesus Christ, which did performe the consummation of our said Lawe: but we will by the Vertue of this said Act, that any person or persons do not onely receiue this our Lawe carnally, but we will it shalbe receiued Spiritually, or els, as Peter the Master of our buildings sayth: It should be better it they had neuer knowne it.

Prouided alwayes, that if any person or persons do not accomplish and fulfill this our said Law, that then it shalbe lawfull for him or the to say with our faithfull

Ambassadour Dauid: *Peccaui*, or *peccauimus cum patribus nostris, iniustè egimus, iniquitatem fecimus*: I haue sinned, or, we haue sinned with our fathers, and haue liued and walked sinfully, and haue done iniquity. So that if We shall perceyue amendmēt of life be had among men, that then We will euen fatherly accept their hearts for the sayd confession sake, and spirituall minds, the Act before notwithstanding.

Further, be it enacted, that euery person or persons, which murmur or grudge that this Our said Lawe should prosecute for mans consolation, We abiect cleane Our heauenly regiment to euerlasting punishment, and euery person or persons that be transgressours in our sayd lawes, and be in minde to continue still in such rebellious life, shall haue like punishment, and be wyped cleane out of the Booke of life.

Prouided alwayes, We wold man should knowe our Pardon is incomparable, so that men will be obedient and reconciled

conciled vnto Our Law, whensoeuer our grace is offered: For we will not the death of a sinner: if he will conuert and turne, we will turne to him againe, and wil think no more on his disobedience: his sinnes shall passe from our sight, as corrupt water that is put into a fayre running Riuer. So that we will man shall lay full hold, trusting wholy to the restitutiō that we haue by Our owne Sonne and Vicegerent prouided for him, which is the paynefull Passion that Our Sonne did suffer, in whose blud we are moued to mercy, whēsoeuer man by fayth layeth the same before vs; clearely, as We said before (of the sinnes that man hath done) to thinke no more on them, that Act before notwithstanding.

Further, bee it enacted, our Beatitude shalbe vpon all men, that shall with a willing heart doe, or consent to obserue & doe all that we haue commaūded, their cattel, their corne, with all other their substance, shalbe multiplied and increased. And con-

trary, euery person or persons that with a grudging hart do not, or (at ỹ least) consent not vnto all that we haue commaunded, to the vttermost of their powers, that then let them be sure, that our most Godly encrease shalbe withdrawen from them, for Cursed shall they bee, their Corne, their Cattell, with all their other substance.

Prouided alwayes, it shalbe méete for vs to take our pleasure aboue al other. And whereas we dyd permit Sathan to tempt our only Son & Vicegerent Iesus Christ, and also (in like case) our faythfull seruant Iob, to be tried by aduersity, it shalbe vnderstood, many times we be so minded to proue our Faythfull, and to withdraw vayne things from them, to bring them to the knowledge of more perfect gifts. For it is our nature, diuers times to set vp, & after to pul down: many times, we exalt ỹ wicked, to drowne them wholy in their pride. For of all Creatures, We know the intent of the Creation: We are as the Potter, that may doo what him lyst with the

lump

lump of Clay whē he hath it in his hands; to make it a Vessel of Honour, or a Vessel of dishonour; and yet we will not be reasoned withal for the cause, but we will, man shal apply his whole wil vnto our wil, and to say with our only Sonne & Vicegerent Jesus Christ, *Fiat voluntas tua*: Not our willes, but this thy will in all things may be done. For thy wil is holy, & is a will that can not alter & change, vnto the which all Creatures in heauē, earth & hel must obey. If man shall thus obediently prostrate his whole heart vnto our correction, whether it be in losse of goods, sickneſſe, or any other aduersities whatsoeuer it shal please vs to touch man withall: that then man shall be sure, we will so vse him at length, he shall not bee tempted aboue that hee is able to beare: And as our Lord Chaunceler Paul sayth, Whosoeuer doeth put their truſt in Vs, shall not be confounded. And our Embassador King Dauid sayeth: *Multi tribulationes Iustorum, & de omnibus his liberauit eum Dominus.*

Vnto

Vnto the iuſt happeneth many tribulations, but the Lord deliuereth them from all. Therfore we will, man ſhalbe faythfull in temptation, yea, and to giue vp his whole life into our handes, and to feare nothing that ſhal come of vs, whatſoeuer ſhalbe layed to his charge, but to remember, that in all things we ſeeke his profit, yea, though wee take his temporall life from him, in the which we will be glorified, and glorify him againe. For as it is ſaid: *Preciosa in conſpectu Domini, mors Sanctorum eius*: That is: The death of the Faythfull is precious in our ſight. We will, man ſhal take no paines for our pleaſure, but that we will double recompence againe. For our onely Donne and Vicegerent hath ſaid: *Beati qui lugent: Beati qui perſequuntur, &c.* Bleſſed are they that mourn, for they ſhalbe comforted: Bleſſed are they that ſuffer perſecution for righteouſneſſake, for theirs is the Kingdome of God: Bleſſed are you, when men ſhal reuile you, and perſecute you, and falſely ſay

all

all maner of euil sayings against you for my names sake: reioyce and be glad, for great is your reward in heauen. What may bée moze saide? What thing can we moze promise? Wherfoze man shall vnderstand, in all things we will, that man shalbe obedient and conformable vnto our will and Godly pleasure, the Act befoze notwithstanding.

Also, we haue enacted, that euery person oz persons shall vnderstand, that neuer after this we shall alter oz change any part oz partes of that wee haue enacted: But as our Vicegerent sayth: Heauen and earth shall alter, but Our Word shall not alter. Foz our Word is Our owne selfe, and we are not changeable in Our selfe: We are omnipotent, without beginning, without ending, holiest of holiest, so fixed and knit in euerlasting Trueth, that all that we haue sayd, cannot alter noz bée vndone, but euermoze to stand. Wherfoze by vertue of this sayd Act, We will, that no other of our terrestriall creatures

shall,

shall, in their counsell or counselles, inuay or suppresse any part or partes of that that wee haue layd or enacted: but that euery person or persons, in all their counsels, shal haue prospect to our lawes, grounding thē-selues on Our Foundation that We haue layd: For We know Our selfe to bee as wise as they in all things, what was meet, and what was vnmeet: whose lawes also be sanctified by our Lawes, if they be consonant; and whose lawes also be accursed by our lawes, if they be contrary; so that with what measure it is deliuered, the same shall be deliuered againe: yet by Our Law, all things shalbe iustly iudged.

Be it knowne therefore, that this is the first and last Parliament, that we haue or will to enact our lawes for euermore: and when the time shal come (as we haue it appointed) to all Kings and Emperours, with all other Potentates before vs, to render account before Vs, for the executing of Our Will and Lawes, whether they haue done worthily or vnworthily, before

before Vs it shall appeare: and those that We haue found faythfull and trusty, We shall deliuer them from the dangers of the Lawe, to raigne with vs euerlasting: And agayne, the transgressours or malefactors of the same, shall fall into the euerlasting curse of the Law, which is damnation for euermore.

FINIS.